

5-1-2011

# The DuBoises, The Robesons, The Hunttons, Pan-Africanism and Early Manifestations of Internationalism and Samora Machel's 'Solidarity'

Prexy Nesbitt  
*Columbia College Chicago*

Follow this and additional works at: <https://digitalcommons.colum.edu/nesbittwritings>



Part of the [Arts and Humanities Commons](#)

---

## Recommended Citation

Nesbitt, Prexy, "The DuBoises, The Robesons, The Hunttons, Pan-Africanism and Early Manifestations of Internationalism and Samora Machel's 'Solidarity'" (2011). *Rozell 'Prexy' Nesbitt Writings and Speeches*. 77.  
<https://digitalcommons.colum.edu/nesbittwritings/77>

This Article is brought to you for free and open access by the Rozell "Prexy" Nesbitt Anti-Apartheid Collection at Digital Commons @ Columbia College Chicago. It has been accepted for inclusion in Rozell 'Prexy' Nesbitt Writings and Speeches by an authorized administrator of Digital Commons @ Columbia College Chicago. For more information, please contact [drossetti@colum.edu](mailto:drossetti@colum.edu).

Talk to DePaul, Bennett class  
May - 2011

Brigit  
Rob  
Adam

W.E.B. DuBois, Paul Robeson

THE DUBOISES, THE ROBESONS,  
THE HUNTONS, PAN-AFRICANISM

AND EARLY MANIFESTATIONS OF 'Internationalism'  
and SAMORA MACHEL'S  
~~MACHEL~~ IAA 'SOLIDARITY'

Outline

Open with description

of 1946 Madison  
Square Garden Rally

(See Magubane  
Ties that Bind  
to O'Neale)

See Van Eschen, Race, p. 68

- See DuBois, The Autobiography:  
A Soliloquy

see Robeson How I Stood  
and the movies

see Colour and Democracy

see King's Beyond Vietnam  
speech

on the representation problem

and indifference of vast  
majority of America to  
Africa see DuBois

quoted in The  
Professor as the People

pp 165-166

see also Jack O'Neil's  
Climbing Jacob's Ladder

On Aug 6 1946

in Madison Square Garden, New York City,  
thousand people gathered to support  
a major strike by - thousand miners in SA's  
gold mines

The demonstration rally of solidarity was organized by  
the CAA, ~~thousands~~ members of which were W.E.B. DuBois,  
Alphacius Huntton and Paul Robeson. Other prominent  
members were

African American consciousness of and  
concern for  
about Africa has very, very deep roots.

It is not merely the fact of our

diasporic origins. It is also the  
result of a specific <sup>consciousness</sup> ~~interest~~ and ~~conscious~~ <sup>systematic</sup>

organizing by giants like W.E.B. DuBois, <sup>Stirling</sup> ~~Granahan~~ <sup>Granahan</sup> DuBois,  
+ Estelander <sup>and Dorothy</sup>  
Paul Robeson, ~~Alphacius~~ <sup>Alphacius</sup> Huntton, Ralph Bunche,

Canada Lee, Adam Clayton Powell, ~~Bill Sutherland~~

and others. In 1950 when asked why, <sup>since they</sup>  
were a minority in the USA, ~~the~~ AA's should  
concern themselves with the situation in Africa,

Alphacius Huntton, then the leader of the

Council on African Affairs (CAA) which had been  
founded in 1937, ~~wrote back~~ <sup>responded</sup>

permeated a letter back in which, among other things, he said:

If you say  
that what goes on in the United States is one thing, quite different from what  
goes on in the West Indies, Africa or anywhere else affecting black people,  
the answer is, then you are wrong. Racial oppression and exploitation have  
a universal pattern, and whether they occur in South Africa, Mississippi  
or New Jersey, they must be exposed and fought as part of a worldwide  
system of oppression, the fountain-head of which is today among the reaction-  
ary and fascist-minded ruling circles of white America.

DuBois letter of  
application to CPUSA  
Chairman Gus Hall  
Oct 1, 1961

DuBois first meeting E. N. Krush

p 590  
Huntton, DuBois



colonialism and imperialism are not separate enemies, but a single enemy with different faces and different forms. If you are genuinely opposed to Jim-Crowism in America, you must be genuinely opposed to the colonial, imperialist enslavement of our brothers in other lands.

(From Hinton, Dorothy, Alpharbus Hinton: The Unsung  
Valiant (1986) p. 60-62)

Many years later ~~Malcolm X~~ <sup>El Haj Malik El Shabazz</sup>  
(Malcolm X) would echo Hinton's observation in <sup>simple but</sup> much clearer terms  
by saying, "You can't understand what's happening in Mississippi  
if you don't understand what's happening in the Congo."

This consciousness of Africa and consciousness of <sup>social and community</sup> a responsibility  
that ~~transcended~~ <sup>transcended</sup> themselves and their families was a  
powerful ~~core~~ component of African American professional  
and middle class ~~life~~ life. It was about going  
beyond ~~the~~ SADITY-NESS. The new book <sup>on Malcolm X</sup> by  
the late Manning Marable, *Malcolm X: A Life of Reinvention*,  
discusses ~~the~~ this critical topic in several sections  
but ~~is not~~ most critically when Malcolm's ongoing critique  
of the black middle class is raised — in connection with  
Malcolm's October 1961 Debate Against Bayard Rustin at  
Howard University (in that section of the book E.  
Franklin Frazier, long ~~as~~ critical of ~~the~~ the black bourgeoisie  
(lack of <sup>social</sup> responsibility towards the black poor, is described  
as having "organized" behind the scenes to enable Malcolm  
to appear at Howard)



In a not limited sense it is important that this question of class ~~comes~~ and class responsibility comes up in our discussion of such people as W.E.B. and families like the DuBois, the Robesons, the Huntens (and maybe today's Oprahs, Bill Cosbys and Cornel West). I once ~~saw~~ ~~in~~ ~~an~~ ~~a~~ listened to the Brazilian educator, Paulo Freire, discuss a seminar he had ~~conducted~~ conducted with Myles Horton at the famous Highlander Center. Both of them were largely analyzing the work on "class suicide" that had been done by the famous revolutionary ~~the~~ leader, Amílcar Cabral.

Cabral wrote in his <sup>various</sup> books ~~and elsewhere~~ but especially in <sup>the "Weapons of Theory"</sup> ~~in the~~ <sup>the</sup> ~~Unity and Struggle~~ collection that "the petty bourgeoisie has only one road: to repudiate the temptations to become 'bourgeois'"

"This means that, in order to play completely the part that falls to it in the national liberation struggle, the revolutionary petty bourgeoisie must be capable of committing suicide as a class, to be restored to life in the condition of a revolutionary worker completely identified with the deepest aspirations of the people to which he belongs."

Robeson and DuBois and Hinton succeeded in their lives to ~~commit~~ commit class suicide. Each of them, but especially DuBois, could have led very different lives. DuBois lineage was traceable to French Huguenots who were close to King George III during the American revolution. The first African to get a Ph.D. from Harvard. <sup>Over his lifetime</sup> DuBois wrote and published ~~the~~ more than 4,000 articles, <sup>American</sup> essays and books. He could have become just a scholar. He rather became an activist scholar/an activist teacher (for he taught at Fisk, Wilberforce, the University of Pennsylvania, Atlanta University, The New School, the University of Ghana and the University of Berlin.



By the end of his rich life, Du Bois had become (like Robeson, like Martin, like Malcolm) the replete internationalist. In a sense one can argue (particularly the two Pan African Congresses he convened) that Du Bois early championing of pan Africanism served as a gateway to Du Bois then embracing the entire globe and its issues (e.g., his championing of Indian nationalism, his embrace of the Republican cause (like Robeson) in the Spanish Los Cuatro Generates Civil War.

I recall listening to Dr. King <sup>Martin Luther</sup> celebrate the life of 'the good doctor' in Carnegie Hall on February 23<sup>rd</sup> (in 1968). Dr. King had this to say about the so-called radicalism of Dr. Du Bois: (In saying this he was also refuting the basis upon which the US govt, especially the Justice Department (w/ J Edgar Hoover) and the Truman administration persecuted Dr. Du Bois including ~~his~~ his being bright before HUAC (in 19—) and having his passport taken away.

We cannot talk of Dr. Du Bois without recognizing that he was a radical all of his life. Some people would like to ignore the fact that he was a Communist in his later years. It is worth noting that Abraham Lincoln warmly welcomed the support of Karl Marx during the Civil War and corresponded with him freely. In contemporary life, the English speaking world has no difficulty with the fact that Sean O'Casey was a literary giant of the twentieth century and a Communist, or that Pablo Neruda is generally considered the greatest living poet though he also served in the Chilean Senate as a Communist. It is time to cease muting the fact that Dr. Du Bois was a genius and chose to be a Communist. Our irrational obsessive anti-communism has led us into too many quagmires to be retained as if it were a mode of scientific thinking. ...Dr. Du Bois' greatest virtue was his committed empathy with all the oppressed and his divine dissatisfaction with all forms of injustice.<sup>[47]</sup>

In sum, what can one say about Dr. Du Bois, in particular, and his internationalism - From the earliest days to his last days ~~Dr.~~ Dr. Du Bois "walked the walk," he didn't just talk the talk! As his major biographer, David Levering Lewis, points out in W.E.B. Du Bois: The Fight for Equality and the American Century, 1919-1963, p. 535 p. 557 p. 558

Discuss how prescient <sup>perceptive</sup> <sup>prophetic</sup> was the thinking and writing of Du Bois cite ~~part~~ part of his discussion of Dumbarton Oaks and the UN.

Then Read from the 'Bay of Vietnam' speech of Dr. King which shows the same prophetic thinking and perceptions

p. 165-66 the Professor and the Pupil